
The Bishop of Chester's
S E R M O N
Before the
H O U S E of L O R D S,
January 30, 1732.

Die Mercurli 31^o January 1732.

Ordere*d by the Lords Spiritual and Temporal in Parliament assembled, That the Thanks of this House be, and are hereby given to the Lord Bishop of Chester, for the Sermon by him preach'd before their Lordships Yesterday, in the Abbey-Church, Westminster; and he is hereby desired to cause the same to be Printed and Published.*



W^m. C O W P E R,
Cler' Parliamentor'

A
S E R M O N
Preach'd before the
Lords Spiritual *and* Temporal
I N
Parliament Assembled,
I N
The Abbey-Church W E S T M I N S T E R,
O N
Tuesday, *January* xxx. 1732.

By the Right Reverend Father in God, *SAMUEL,*
Peplow Lord Bishop of C H E S T E R.

L O N D O N:
Printed for CHA. KING, in *Westminster-Hall.*
M D C C X X X I I I.

A
S E R M O N

Preach'd before the

Lords Spiritual and Temporal

in
Parliament Assembled.

The Church Westminster



Tuesday, January 22. 1732.

By the Right Reverend Father in God, SAMUEL
Lord Bishop of CHESTER.

L O N D O N
Printed for CHA. KING, in Westminster-Street.
MDCCLXXXII.

MATT H. x. 34.

Think not that I am come to send Peace on the Earth; I am not come to send Peace, but a Sword.

IN the first Part of this Chapter, we find our *Blessed Saviour* calling together his twelve *Disciples*, and sending them forth to preach the *Gospel*. And having given them power to *heal the Sick*, to *cleanse the Lepers*, to *raise the Dead*, to *cast out Devils*, and prescrib'd some Rules for more effectually prosecuting that noble Undertaking, *he* proceeds to acquaint them with the Difficulties and Troubles that would attend them in the Discharge of that important Office: *I send you forth*, says he, as Ver. 16. *Sheep in the midst of Wolves*. *Beware of Men*, v. 17, 18 *for they will deliver you up to the Councils, and they will scourge you in the Synagogues, and ye shall be brought before Governors, and Kings, for my sake; and ye shall be hated of all Men* v. 22.

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25. for my Name's sake. If they call the Master of the House Beelzebub, how much more shall they call those of his Household?

By this, our Lord very plainly declar'd to his Disciples, that the faithful Discharge of their Duty, would expose them to the Rage of wicked Men; and that as he himself had met with coarse Entertainment from them, they must not look for kinder Usage.

28. But as God commonly mingles the Afflictions of his Servants with some more favourable Dispensations, so to the foregoing Instances of Persecution, our Saviour subjoyned great Encouragement to his Disciples in the arduous Work, to which he called them. Fear them not, says he; and, fear not them that kill the Body, but are not able to kill the Soul. And, again, he animates them to their Duty, by assuring them of the constant Care and Providence of their heavenly Father; and the particular Regard which should be shew'd to them for their Work sake, in an after World.

29, 30. He certified them, that, the Eyes of God would be continually over them, and that he would one Day testify their Labour and Diligence before his Father who is in Heaven, in order to their eternal Recompence. Are not two Sparrows sold for a Farthing, and one of them shall not fall to the Ground

Ground without your Father. ' *But the Hairs of*
 ' *your Head are all numbered. Whoever therefore* v. 32.
 ' *shall confess me before Men, him will I also confess*
 ' *before my Father which is in Heaven.*

And to obviate every Occasion of Offence, from what they should meet with; and they might be preparing the Armour of Faith, and Patience, against the Day of Trial; he advised them not to entertain the least Hope of better Things. He well knew what the Effect of their Mission would be to them. He foresaw that the Doctrines and Precepts they were to preach, would be ungrateful to a blind and prejudic'd World; and consequently, the Promulgers of them, must be the Objects of Contempt and Indignation: inso-much, that if it had been the express Will of our Saviour, that Persecution should attend his Disciples, (which could not be) they could not more certainly have been their Portion, that he foresaw they would; which is what he couches in the Words now before: *Think not, &c.*

There is no Reason to infer from this Scripture, that the *Holy Jesus* made himself the Author of all the Troubles, and manifold Calamities, that fell on his immediate Followers, from the Hands of Jews or Gentiles: Nor can it from thence be collected with any Justice, that his *Religion* was the real Cause of them, nor that the same *Religion*

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hath at any time since, afforded the least just Occasion for the never-to-be-sufficiently lamented Heats and Animosities, Distractions and Wars, that have been among *Christians*. No! these Things cannot consist with the Temper of so benign, and divine a Person as he was; nor with such a good-natur'd, and peaceable Institution, as he came to establish.

The Meaning, therefore of the Text must be, that tho' *our Lord* was of the most gracious and beneficent Disposition, and a perfect Pattern of Peace and Love; and tho' his Doctrines and Commands were entirely calculated to promote the Quiet of the Mind, and all the Comforts of outward Life to Mankind, in all successive Generations; yet so perverse would the Spirits of Men be, so strong their Corruptions, so powerful their Prejudices, so warm their Resentments, so blind their Zeal, so extravagant their Passions, that they would defeat the End of the most admirable Example of Benevolence and Amity, and all those Lessons of mutual Forbearance, which the *Son of God* himself came to lay before them; and that the Preaching the very *Gospel of Peace* would eventually occasion Divisions, and even Outrages, Cruelty, and Murders.

In the Prosecution of the Subject, I propose to acquit our *Blessed Saviour*, and his *Holy Religion*

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ligion, from being the real Cause of any of that Malignity : Those Mischiefs, and scandalous Proceedings, which have at any time prevailed among profess'd *Christians* : to mention some of the real Causes of such Miseries ; and then make use of this Scripture with Regard to the Calamities of those Times, and the detestable Act, we this Day commemorate ; and observe the Influence it should have on us of the present Generation.

The Enemies of *Reveal'd Religion*, and Advocates for Infidelity, are very solicitous to advance all possible Objections against *Christianity* ; and take hold of every Handle to render it contemptible, and unnecessary.

As the Heathens of old, ascrib'd all the Publick Calamities they felt, to the *Christians* among them, and took occasion from thence to traduce their *Religion*, and act all their Fury against their Persons ; so the Infidels in all Ages since, have charg'd *Christianity* with the worst of Characters, on purpose to rid the World of it, and them.

With this View they cull out all those Expressions in the sacred Writings, which they deem inconsistent with Reason, and a Disparagement to *Almighty God*, whom we affirm to be the Author of them. By this, they flatter themselves with Safety in their Infidelity ; and represent us as over Credulous, in asserting the *Articles of our*
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holy Faith, and defending the Divine Authority of the Scriptures.

In like manner they proceed, in respect to sundry Occurrences of Providence, to the *Christian* Parts of the World especially: Which they tell us, reflect strongly on our *Religion*, and would never be suffered to come to pass, if *Christianity* proceeded from an infinitely wise and good Being; and was so excellent an Institution, as it is said to be.

Because there have been, and now are, great Heats and Divisions among *Christians*, and because those Things have sometimes produced very deplorable Effects, they conclude, that the *Christian Religion* cannot be *Heaven-born*, nor its Laws deserve that Regard which some affirm they merit from us.

These great Masters of Reason, and Argument (as they would be thought) suppose, that if the Gospel was of God, it would not be attended with such Distractions as it is; or else it must follow that *God* is to be charg'd with them; because they who profess the *Gospel* are the Instruments and Actors in those Confusions.

It is on this Foundation, (a Foundation agreeable enough to the Superstructure of Infidelity,) *Christianity* that a late Writer charges the *Doctrines* of *Christianity* as the real Cause of all the Persecutions
old as the
eation.

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tions which *Christians* have at any Time acted against one another: Which is just as true, as that the Sun is the natural Cause of every Villainy that is done under the Light of it.

But *this Man*, and others of the same Stamp, would not thus rashly condemn our *Faith*, nor argue in such unreasonable manner, if they consider'd things more calmly, and judg'd with less Partiality.

For, Is it *Christianity* only, that has been attended with these Evils? Have we never heard of Confusions and Cruelties among *Infidels*?

Besides if this be a just way of arguing, we must deny that *God* made the world; we must blame Him for introducing Mankind on the Face of the Earth; and charge the *Almighty* with Folly, and Weakness, for planting an Inclination in Human Nature to Society; because all sorts of Wickedness are consequent to these Things.

The just Answer to such vile Arguments is, That *God* is no Stranger to any of the exorbitant Passions, or wicked Extravagancies which afflict the World; and which may seem, at first Sight, to proceed from the Works of His Hand.

God well knew, what would come to pass when he establish'd the Foundation of the Earth, and placed Man upon it. Our *Saviour*, as *God*, knew what was in Man, and perfectly foresaw John ii.
what

what would follow the Promulgation of his *Gospel* to all Nations. As he knew the Difficulties *Christianity* would have to struggle with, against the inveterate Powers of Ignorance and Idolatry, before it cou'd make any considerable Progress; so he understood that many who would profess his *Religion* afterwards, would indulge their vile Lusts, and be hurried on by unruly Passions, to commit all manner of Violence, to the Scandal of the *Christian* Name, and the Destruction of that Peace, which otherwise wou'd be the natural Product of his *Religion*. But, notwithstanding the lamentable Issues of Men's unbridled Appetites, no just Charge of Guilt lies against our *Lord*; nor is the least Blame due to his holy Institution. *God's* Foresight imposes no Necessity on Second Causes. He had Foreknowledge of the Angelical Apostacy; and the subsequent Fall of Man; but that Knowledge could not oblige Him not to create either Men, or Angels; nor can the Transgression of either, with any Colour of Equity, be imputed to Him.

om. viii. Nor is our *Saviour*, *God blessed for ever*, or his Institution, blameable, because we see Things unworthy of both, done by those, who *name his Name*, and profess his Revelation. Such Things cannot fairly be ascribed to *Christianity*; because it is certain, *Christianity* condemns them; and
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tends directly to prevent the commission of them. *The Law is holy, and just, and good*, notwithstanding Men transgress it. The greatest Blessings to Mens Bodies, and Souls, are too frequently perverted; while those Blessings remain, good as they are; and will be Monuments of Divine Bignity, tho' some Persons turn them to the Dishonour and Injury of the Benefactor.

Far be it from us therefore, to entertain a hard Thought of *God*, or his *holy Word*, because some who call themselves *Christians* are obstinate, high-minded, full of Envy, unpeaceable, unjust, even to such a degree, that if *Religion* kindled those Passions, or pushed them on to indulge themselves in them, they would not more effectually be influenced by them.

Had *Christianity* never appear'd in the World, Mankind would have been far from being in a better Condition than they are; nay, we are sure, their Condition must have been far worse; greater Hurries, and Confusions, would have been among them. For how little Influence soever the *Gospel* has over some, yet, *God* be thanked, many (very many) are under happy Checks and Restraints by it.

Tho' all who name the Name of *Christ* do not depart from Iniquity, as they ought to do; yet there are great Numbers, on whom that venerable Name has a powerful, and blessed Influence.

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A SERMON preach'd

Nothing is more certain, than that *Christianity* has many strong Motives to promote Peace, and Unity, which the dim Light of Nature could never discover; and whatever Aversion to Peace may appear in some Profess'd Christians, there are not wanting others who *study to be quiet, who seek Peace and ensue it.*

Great Pity, indeed, it is, that so Peaceable an Institution as the *Gospel* should not have a kindly Operation on every Soul that professeth Subjection to it. It is, in Truth, a Reproach to our *Religion*, and a Shame to that Christian, where it has not.

Was there any Defect in the *Religion of Christ*, to induce Men to this Duty, somewhat might be urg'd for transgressing it. But can this be said with any Shadow of Truth? Or is there the least Foundation to arraign the *Gospel* as giving Encouragement to disturb the Quiet of any one Man, and much less the Tranquillity of Society?

If we consider the Light in which this excellent Duty stands to *us Christians*, it will appear with the greatest Lustre, supported by the strongest Arguments, and attended with the highest Inducements.

It is enjoin'd by solemn and repeated Commands. *Live in Peace. Be at Peace among your selves. Follow Peace with all Men.* What-
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ever is the Occasion of preventing, or interrupting it, is remov'd by the exprefs Laws of our *Religion*: as Hatred, Emulation, Revenge, Injustice, Abuse of Power, and Abuse of Liberty.

The very Seeds of Strife are taken away by the *Gospel*. All secret Grudgings, and malevolent Dispositions, are forbidden; and a sincere Benevolence is taught by our great Lawgiver.

It is indeed, the Excellency of the *Gospel Dispensation*, to plant *Religion* in all its Branches in the Soul of Man; first, to fix it there, and lay the Foundation of it deep, that the Superstructure of all its outward Acts, may be more effectually secur'd.

And this Method is agreeable to the infinite Wisdom and Goodness of *God*; because the fairest Profession of *Religion* can never guard us against the Power of Temptations, if it is not actuated by a vital Principle of Grace.

Nor, hath *Christianity* only provided for grafting Peace in the Hearts of its Professors, but hath annex'd the greatest Promises to it. The peculiar Presence of *God* always accompanys it. They who live in Peace will have the *God of Peace* 2 Cor. with them; and *Peace-makers* are dignified with 11. the Character of His *Children*. It is one of the Mat. v necessary Preparatives for a future, as well as an Ingredient in our present Happiness.

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And, what more natural Connection than between the Soul influenc'd by strong Affection to the universal Welfare of Mankind, and the good Accord that is in *Heaven*? In the *Regions above*, there is no ill Intention towards others; and a Proportion of that Temper in the present Life, is necessary to fit us for a Reception there. It is, indeed, the very Nature and Design of the *Christian Dispensation* to shew the Dependance of an after Felicity, on the Frame of our Spirits, and the Conduct of our Lives in this World. By that we are requir'd to divest our selves of every Thing that will incapacitate us for the Favour of God in both Worlds; and a few serious Reflections will convince us, that nothing can do that more effectually, than the want of Love, and Peace, and a Spirit of Hatred, Detraction, and Revenge.

Nor is it the least Argument in favour of this great Duty, that we have the Pattern of the *Son of God* set before us for our Imitation. It is a peculiar Mercy, that the Author of our *Religion* hath not only prescrib'd the best Laws, and given the greatest Promises for securing our Duty in this, as well as other Respects, but hath walked before us in the Paths of Quietness, and Love, and the Practice of every Virtue tending to the Repose of the World. As he was the great Peace-maker
between

between God, and Man, by the *Merits of his Cross*, so is he a shining Example of Love, and mutual Forbearance, to all Generations. The very same Peace he enjoyed, and exercised himself, he left to all his Followers. His Legacy to them was, *My Peace I leave with you; my Peace I give unto you; not as the World giveth, give I unto you.* He bequeathed a lasting Quietness to his Disciples; and laid down such Principles, and directed to such Behaviour, as will not fail to produce it, if sincerely observed. Our *Lord* has founded Peace on a strict Regard to Honour, and Virtue; not as the World founds it, on mere secular Advantage, and carnal Views.

John xiv.
27.

Nor, is it undeserving our Notice, that the Laws of Peace, which our *Religion* hath establish'd, oblige Men in all Capacities and States of Life; the Rich, and the Poor, the Prince, and the Subject; those who rule, as well as those to be ruled; every Man in his private and publick Capacity; every Head, and every Member of Society, are to be influenced by those Laws, which *Christianity* has wisely settled for their mutual Welfare. So far is the *Christian Religion* from introducing any Principle, or teaching any Doctrine, that leads to disturb the Peace of the World, that it hath consulted the Happiness of it in that Point as far as it is possible. Our *Lord* hath approved

proved of Government, and good Order, in all Communities; and appointed Means that will strongly promote it. He hath fixed such Rules of Justice, and Forgiveness, and assisting one another, as, if carefully observed, cannot fail of preserving a general Ease and Safety. He hath not (it is confessed) settled any one particular Form, or Model of Government for all People. He found Mankind under various Administrations of that Nature, and left them so. He hath established Rules for governing all Countries, all Societies well, whatever their particular Form of Government is; and hath done this, with consummate Wisdom, and Prudence.

It appears by the *Gospel* Institution that what belongs immediately to *God*, and is the proper Subject of *Christ's Dominion*, is exempt from all human Power, and Controul over it. The great Duties of *Religion* bind us merely by divine Appointment. The Dictates of Conscience, rectified by due Consideration, are not subject to human Cognizance; nor hath any earthly Power a Right to punish on that Account, while they do not affect the Peace of the World, nor the just Claims of other Persons.

But then, whatever falls under the Notice of the *Civil Powers* is subject to them, by the same Authority which frees the other from it. Earthly Powers

Powers are from God, they are *his Ordinance*, and we are to be subject to them, not only for Wrath, Rom. xiii. 5. but also for Conscience sake.

And the more effectually to secure the Quiet of the World, the Spirit of God hath laid before us the great End, and Design of Civil Government. This is fairly exhibited to us by the Apostle, that the Blessings which attend a willing Obedience, may be comfortably enjoy'd. This End of Government, is the Welfare of Society; and to carry on this noble End, Provision is made for all mutual and good Offices; and for the respective Felicity of Men in all Conditions. All Oppression, and Tyranny, over Inferiors is cut off; and all undutiful Behaviour to Superiors is remov'd. The Protection of Life, and all just Property is made the Right of the Subject: And the highest Regard, is no less secured, to all in Authority. *Christianity* hath established Liberty, without Licentiousness; and settled Authority, without Tyranny and Oppression.

And what less than the Blessing of Peace could be the Result of a Conduct agreeable to these Appointments of *Christianity*? and how plain is it, that the Want of such Behaviour, on one Side, or the other, deprives Society of that inestimable Happiness? The unwarrantable Extent of Power, and an illegal Opposition to it, have been the main Cause.

Cause of all those publick Mischiefs which have at any Time afflicted States, and Kingdoms: And whilst any Governors will use their Power, or any Subjects will allow themselves in such Principles, or act in such Manner, as must defeat the good Ends of Government, Society cannot be happy; but Confusion, and every evil Work will be the Consequence.

I shall close this Head by observing that the Intent of the *Gospel* is, not to compel Men to live in Peace; but to recommend the Duty by the strongest Arguments; and that whatever Course Men will pursue, *God* will glorify his own Wisdom, Justice, and Goodness, in the Government of the World; and when his Time comes, will reward those who have followed the Things that make for Peace; and severely reckon with them, whose restless Spirits have at any Time turned the World upside down.

The *Religion of Christ* standing thus clear of contributing to any Confusions, I shall inquire a little into the Rise, and Causes of those Evils.

The Original of these, as of all other Evils under the Sun, is the Apostacy of human Nature.

By this, Mankind is wretchedly corrupted, and from that Corruption have flow'd all our Miseries. By this Means, our Passions are become
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exorbitant; and Reason, which should be our Guide, is too oft overborn by Lust, and Appetite.

On this Account it is, that an inspired Writer says, *Whence come Wars and Fightings among you, Jam. iv. come they not hence, even of your Lusts which war in your Members?* There is a War in our selves, before there is a War with others. We have a Strife at Home, that precedes unjust Contention with our Neighbour. The Laws of the rational Nature are trampled on by particular Persons, before the social Life is made troublesome.

It would carry us very far to look into every Spring of those publick Strifes which have been in past Ages, as well as our own. Before I take Notice of any of them in particular, I would observe, that there are two general Causes of open, and publick Quarrels. One, are *bad Principles*, the other are *unruly Passions*. By the first, I mean all such Principles of *Religion*, and *Policy*, as have a natural Tendency to unsettle the Quiet of Societies, both Ecclesiastical, and Civil.

It is obvious that there are Tenets relating to Religion which look strongly that Way; such, as an universal Monarchy in the Church; a Power in the Church over the State; an absolute Obedience to the Doctrines of Men; or a Power in

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some to bind the Consciences of others by infallible Determinations.

On the other Hand, there are Principles no less unjustifiable; such as, the rejecting any regular Call to the Ministry of the Church; the Denial of all Church Authority; and extinguishing all Power, for the good ordering the Publick Administrations of Religion: The Unlawfulness of submitting to Things indifferent in the Worship of God, when enjoyn'd as indifferent, by publick Authority: The holding an unbounded Liberty in Church Government and publick Worship, without Regard to the laudable Customs of Antiquity, or the present Circumstances of Times: maintaining mere private Sentiments against the universal Judgment of Christians in all Ages; and rejecting every Thing in Church Communion, which is not expressly appointed in the Word of God, tho' not repugnant to the sacred Oracles. These, and other Opinions are inconsistent with good Order, and there cannot be Peace and Harmony in religious Societies where they become predominant.

In like manner, we may take Notice of some Principles relating to Civil or Political Matters; such as the asserting an arbitrary Power in the Prince, where a legal Liberty, and Property in the Subject, are part of the Constitution: The Doctrine of *absolute hereditary Right*: A Doctrine, which

which if attempted, to be put in Execution; would soon set all the World together by the Ears : That a Kingdom (a free People) hath no Right to save it self from impending Ruin ; which is to deny that Justice to a Nation, that is allow'd to every private Person ; that some Oaths are not binding, though acknowledged to be lawful at the Time of taking them : And, in Truth, such is the Behaviour of some, towards the present happy Government, that an honest Man cannot help thinking, that they hope to atone for taking the Oaths, by a previous Resolution never to keep them.

These are Maxims which unhinge all publick Security, must create just Jealousies, and have a strong Tendency to confound the World.

Nor is there less Evil in other Principles which affect civil Government. That there is no *King* but *Jesus*, once fill'd many enthusiastick Heads : as did a levelling Principle, to the Destruction of all private Right, and consequently to the Ruin of all Government : That the *King* is accountable for all Mal-Administrations, and may be capitally punish'd, hath not only been taught, but put in Execution, tho' his Person is sacred by the Laws of the Kingdom. These Opinions, like others, have been the Occasion of deadly Mischiefs ; for when such Principles in *Religion*, and *Politicks*,

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are rooted in the Mind, and become united with ungovern'd Passions, the Havock attending them must be grievous.

I say, ungovern'd Passions, because these are another Cause of publick Disturbances, and fatal Quarrels.

Restless Ambition, and Thirst after boundless Power; a Resolution to break thro' what some call the Fetters of Laws; a strong Desire to crush all who do not pay Obedience to a single Will, have hurry'd some to such Excesses, as have caused inexpressible Miseries.

When once a Scene of Confusion hath begun to open, Men of such Views think they have an Opportunity of prosecuting them; and will leave no Stone unturn'd to accomplish their End. This hath made some to wade thro' Fields of Blood, and sacrifice the just Rights of other Men, to gratify their own Ambition.

Pride also, hath had no small Hand in the Distractions of the World. Self-Esteem hath made some Governors turn Tyrants; and others very bad Subjects. How far such Conceit of Merit will operate, when Strivings are begun in Communities, needs not to be enlarg'd on.

The inordinate Love of Riches, hath no less Influence to excite to all Mischiefs. This is a Lust never to be satisfied, nor will stop at any Thing.

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This will sacrifice Truth, Friendship, all Honour, and common Honesty to it self: All Duty to Superiors, Equals, and Inferiors, must bow down to it. It will drive Men on to throw the World into Confusion, that they may scramble for something in it, and will prevent Peace, and better Order, that they may add to their unjust Acquisitions.

To these, I may add the Power of Revenge, and Resentment. How much Peace has been sacrificed to this Idol, this wicked Lust, the Story of all Ages shews. As it is impossible but that some Errors will be in all Societies, it would be happy, if such Matters could be rectified with Temper. But so it is, that little Faults are by Ill-nature magnified, and direful Effects of them are artfully supplied. Small Failings are represented as crying Enormities, and one wrong Step in the Management of the State, has been bruited abroad, as a total Subversion of it. By this means, it has come about, that such hasty Censures have spirited up warm Resentments from the other Side, till by mutual Acts, the Common Interest has been truly in Danger, and sometimes such lasting Feuds have risen, as have ended in the Confusion of the Community, and the Ruin of the Constitution.

When Men's Passions have usurp'd the Seat of Reason, and got the Reins into their Hands, they
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hurry them on to Extreame, and seldom stop, till they bear down all before them.

How far the Principles, and Passions before-mentioned, had an Influence on the Measures of those Times in which the horrid Fact of this Day was done, I leave to be consider'd; and, I think, a little impartial Consideration will shew, that too many on both Sides were visibly directed by some, or more of those pernicious Motives, and Appetites, which involved these Kingdoms in Blood and Desolation.

The Influence of the Papists, (some too near the King) that ever-restless Party, both at Home and Abroad; some plain Strokes of Arbitrary Power, and Contempt of Parliamentary Advice, and Assistance, and the misguided Zeal of some Ecclesiasticks, about the Power of the Prerogative, and about Things of no Importance to Religion, and, both too much countenanced by the Court, raised no unjust Fears in the Subject. And, as evident it is, that an unworthy Contempt of Authority, and Law, private Views, and a Spirit of Revenge, hurried others on to make Reprisals that were most wicked.

The different Maxims, and governing Humours of those Times, which in several Shapes carried on the same End on both Sides, had their fatal Influence on the publick. Extreame on one Hand,

Hand, brought on like Extrems on the other; and both concurred, by the Justice of Divine Providence, to compleat the Misery of the Kingdom. So just is that Observation in the Wisdom Chap. of Solomon, *Wherewithal a Man sinneth, by the same shall he be punished.* v. 16.

The Words of a noble Historian to this Purpose, are very remarkable. “ A Man (says he) *Clarendon* shall not unprofitably spend his Contemplation, that upon this Occasion considers the Methods of God’s Justice; that the same Principles, and the same Application of those Principles, should be used to the wresting all Sovereign Power from the Crown, which the Crown had a little before made Use of for the extending its Authority and Power beyond its Bounds, to the Prejudice of the just Rights of the Subject. ” A just Observation this! which shews that however vile and unparallelled in all its Circumstances, the Iniquity of this Day was, yet the Guilt of those Times is not applicable only to one Party; and that they who industriously advance that Doctrine, shew their little Concern for Truth, and would impose on Posterity.

It will be happy for us, if we see the Mistakes which led any heretofore to discompose the Spirit of the Nation, and bring its woful Fate upon it, and avoid them.

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It may be noted with some just Indignation, that we live in Times when the Crown is insulted, instead of its invading any private Person's Property.

arendon. The Crown now raises no "Duty on Merchandize by Order of the Board, which had been positively refused to be settled by Act of Parliament;" nor can it be said now, as the same Historian said of that Time, "that the Foundations of Right, by which Men valued their Security, to the Apprehension and Understanding of wise Men, never were in more Danger to be destroyed." The Reverse to this, (Thanks to Providence) is now true; however some have wickedly sounded out our imminent Danger.

Too many Subjects, at this Day, presume to arraign the Measures of their Sovereign, tho' Sovereign Power was never more employed for the Subject's Good.

It is the highest Wisdom, and a very reasonable Duty, that all Orders of Men in these Kingdoms, make a due Improvement of that heavy Providence commemorated this Day, and of the various Measures which contributed to it; some imprudent, some unjust, and wicked.

Better this Day was no more, than that it should be turned into a Day of Strife, and Malice,
a Day

a Day of Rancour, and Uncharitableness; and used in such Manner, as by some it is, which plainly tends to the same Mischiefs, and to involve us again in the like terrible Circumstances.

If the Day was observed with a tender Sense of all those Calamities, which a civil War brought us under; with a hearty Detestation of every Thing that led to it: with a becoming Zeal for the Honour and Dignity of the Crown, and a like Affection for the just Rights of the Subject: with a due Esteem for the Blessing of our religious, and civil Rights, and with a mutual Forbearance, and Love to one another; this Solemnity would ever deserve a Place in our Kalendar. Then we should piously lament our past Folly and Misery, and lay a sure Foundation to prevent the like Sin and Punishment for the future.

And what is it that perverts the Day, but the same Spirit that occasioned it? What seditious Papers, and Appeals to the lowest of the People, have we now, as were heretofore? What Lust after Power, in some who are not trusted with it, and how much Malice, Envy, and Revenge fill many Breasts against those who are? And is there not a wanton Abuse of Liberty in our Days, as in Times past they ran into all Licentiousness?

These are Evils which will be Parents of more, in case they are indulged; and as naturally tend

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to draw down God's Judgments on us, as they did on our Forefathers.

Tho' some who are influenced in this Manner; may not intend great Mischiefs, yet their Measures naturally operate that Way. Few, if any, of those, on either Side, in the Beginning of the unhappy Times, which this Day calls to mind, designed those Consequences which ensued. *Is thy Servant a Dog that he should do this Thing?* would, no doubt, have been once said by some, who afterwards imbrew'd their Hands in the Royal Blood. Who imagined that the abrupt Dissolution of Parliaments, would end in the Ruin of the Crown, and the Murder of the Prince? Or that the first Clamours, and Insults of the People, would have terminated in depriving them of their legal Rights? But so it was, as the Son of *Sirach* observes; *The Brook became a River, and the River became a Sea.*

May we prevent the like Judgment, by carefully avoiding the Causes of it; and by a steady Adherence to the Means of our Preservation. It would be happy, if all Degrees, and Denominations of Men, would be so wise as to know when they are well; and resolve, never to risque the publick Tranquillity, for the Sake of any Party Interest.

Providence hath blessed us with a Prince who is as tender of the meanest of his Subject's Rights, as he can be of his own; and as solicitous for the
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Common Good, as for that of his own Family; on whom, and on his Posterity, may the Crown for ever flourish.

We enjoy all desireable Blessings under his Majesty's auspicious Reign. Whatever is valuable, is safe to us; and may we under that Security, serve *God*, honour the King, and love one another with all Sincerity.

Then we may look back on the wicked Fact of this Day, and the Steps which led to it, with Mourning and Lamentation; and look before us, with Pleasure, and Contentment; praising *God*, that after all our Folly and Wickedness, he is graciously pleased to let his Countenance shine upon us, and afford an agreeable Prospect of Happiness to the Generations which are yet unborn.

Now, the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Sheep, through the Blood of the everlasting Covenant, make you perfect in every good Work to do his Will; working in you that which is well pleasing in his Sight, through Jesus Christ; To whom be Glory for ever. Amen.

On the good of January.

Common Good, as for that of his own Family; on whom, and on his Posterity, may the Crown flourish.

We enjoy all desirable Blessings under his Majesty's auspicious Reign. Whatever is valuable is safe to us; and may we under that Security serve God, honour the King, and love one another with all sincerity.

When we may look back on the wicked Past of this Day, and the which led to it, with Mourning and Repentance; and look before us with Fear, and Reverence; praising God, that after all our Folly and Wickedness, he is graciously pleased to let his Countenance shine upon us, and afford an agreeable Prospect of Happiness in the Generations which are yet unborn.

When the God of Peace, that brought again from the Dead our Lord Jesus, that great Shepherd of the Church, through the Blood of the everlasting Covenant, make you partakers in every good Work to do his Will; and keep in you that which is well of the Church, and his Kingdom, through Jesus Christ; and so on whom be glory, honour, and praise, in all Ages, Amen.

Prayer for the King and his Majesty, and for the whole Church, and for the good of the Nation, and for the good of the World, and for the good of the Universe, and for the good of all Mankind, and for the good of all Creatures, and for the good of all Things, and for the good of all Places, and for the good of all Times, and for the good of all Ages, Amen.

